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If the author had held a brief for the defense on Christian principles of the present social order, he could not have made a better special plea. Any social order, even that which exists at the present time, thoroughly administered on the principles which he inculcates, could not stand fatally in the way of the answer to the prayer, "Thy kingdom come on earth." The last half of the book especially is full of noble, millennial thoughts, which ought to be absorbed by every well-to-do Christian in the land.

The author assumes, without attempting to prove, that strong personalities could not be developed without unlimited private ownership of property. To many Christian thinkers this is by no means axiomatic. The author's aim is altogether practical, but even so it might have been wise rather than unwise, for the sake of the very audience which he seeks to reach, to estimate the possibility that private monopoly of natural resources may need to be modified further than it now is, even if not radically displaced, in the interests of society at large. However incomplete the author's discussion is in these directions, he distinctly sets forth the fact that Christian civilization is in the presence of a great crisis, and that the emergency cannot be met without radical measures on the part of Christian men of wealth.

LEMUEL CALL BARNES.

PITTSBURGH, PA.

Current Questions for Thinking Men. By Robert Stuart MacArthur. (Philadelphia: American Baptist Publication Society, 1898; pp. 422; \$1.50.) *Gladstone, and Other Addresses.* By Kerr Boyce Tupper, D.D., LL.D. (*Ibid.*, 1898; pp. 266; \$1.) At least one-third of the themes here propounded and discussed by Dr. MacArthur contain suggestions of interest for men of all denominations. The remaining two-thirds are, for the most part, of especial interest to Baptists. All of them are admirable examples of the writer's ability to present with freshness and much oratorical power a statement of some of the questions of present-day life which demand recognition and answer. The same may be said of the seven addresses here brought together by Dr. Tupper. Aside from the two purely denominational, and the two others whose bare mention must suffice ("The Central Theme of the Christian Ministry" and "Immigration and Christianity"), the author writes enthusiastically and entertainingly of Gladstone, Knox, and Luther. Addressed to popular audiences, one does not expect an

elaborate and philosophical treatment; but less eulogistic and more discriminative statements were desirable. The mechanical construction of the books is excellent.—HENRY TODD DEWOLFE.

Die monistische Weltanschauung, dargestellt und geprüft. Von Lic. E. G. Steude, Seminaroberlehrer in Dresden. (Gütersloh: C. Bertelsmann, 1898; pp. 98; M. 1.40.) The theory presented and opposed from the theistic point of view is that of the mechanical development of organic and spirit life from Haeckel's living (*beseelten*) atoms which constitute the only original world-substance. From these atoms, as a product of natural, mechanical development, come reason, the religious emotion, and the categorical imperative (p. 14). Religion is transitional, and should be displaced by philosophy—an extreme to which the disciples of Haeckel go, while he himself would unite this peculiar monism and religion.

In morals, the monistic view is represented by Herbert Spencer and Harald Höffding. The author outlines the doctrine of the evolution of morals, and reaches the conclusion that monistic ethics, based upon the theory of mechanical development, does not get beyond well-organized egoism and obedience to authority (p. 52).

The monist claims that his theory is the only one possible in view of modern natural science. The author shows that the natural scientist does not reach ultimate causes, which compels retreat to the theist's position. Finally, it is impossible upon this view to account for man's higher life.

In short, the author's destructive criticism is skilful; but what shall we put in the place of the view set aside? The reply is only an assertion of the theist's position, with little discussion of the relations between God and the world. The problem of the one ground of all and its relation to the world-process still remains.—JAMES TEN BROEKE.

Le danger moral de l'évolutionnisme religieux. Par Gaston Frommel, professeur à l'Université de Genève. (Lausanne: F. Payot, 1898; pp. 124, 16mo.) This suggestive little book, by the author of *Esquisses contemporaines*, consists of four lectures read before various organizations at Geneva, Lausanne, Sainte-Croix, and Paris, in the closing months of 1897. In a restrained and moderate spirit it calls attention to the rapid invasion of "evangelical theology" by the doctrine of evolution. Reference is made to the works of such French theologians and philosophers as A. Sabatier, H. Bois, A. Westphal,